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Textgeschichte der Bibliothek des Patriarchen Photios von Konstantinopel. I. Teil: *Die Handschriften, Ausgaben und Übertragungen.* Von EDGAR MARTINI. Des XXVIII. Bandes der Abhandlungen der philologisch-historischen Klasse der königl. sächsischen Gesellschaft der Wissenschaften, No. VI. Leipzig: B. G. Teubner, 1911. M. 7.

"*Die Bibliothek des Photios* ist das wichtigste litterarhistorische Werk des Mittelalters." This judgment of Karl Krumbacher (*Kultur der Gegenw.* I, viii, S. 274) with regard to the *Bibliothek* of the great Patriarch cannot be denied. It is therefore a deplorable fact that no new text-edition of this important work has appeared for nearly a century and we are still dependent on the antiquated edition of Bekker (Berlin, 1824).

The very important preliminary step toward the production of such an edition has been taken by Dr. Martini in the publication cited above, which is the result of an examination of manuscripts of the *Bibliothek*, which are to be found in Italy, France, and Spain.

The first part of the investigation is devoted to a description of the MSS. Of these Martini catalogues 24 which contain the whole, or large portions, of the *Bibliothek*, while in addition 28 are listed which give excerpts or individual articles. Of the 24 in the first category, no less than 19 date from the sixteenth century; only two are of the fifteenth, while the thirteenth, twelfth, and tenth centuries are represented each by a single codex. At the head of the complete MSS is the excellent Cod. Marcianus graec. 450 (designated A by Bekker), assigned to the second half of the tenth century. Next oldest and next in importance is Cod. Marcianus graec. 451 (called M by Martini), which dates from the twelfth century.

With regard to the relationship of the MSS, Martini comes to the conclusion (1) that these two oldest MSS, A and M, are in themselves independent and (2) that all the MSS of later date are directly, or indirectly, descended from A and M.

Part II treats of the editions and translations of the *Bibliothek*. The publication of a few excerpts was finally succeeded by the *Editio Princeps* of David Hoeschel, of Augsburg, in 1601, of which a Latin translation by A. Schott was published in 1606. The *Editio Princeps* was based on four MSS, all of the sixteenth century, which are chiefly derived from M, although partly from A. Unfortunately the editor did not perceive the great superiority of the A tradition. This edition of Hoeschel was destined to remain the standard text until the Bekker edition (Berlin, 1824), which marks a great improvement, inasmuch as Bekker made direct use of the excellent Marcianus graec. 450 (A). It is to be regretted that Bekker did not value MS M at its true worth and because of his failure to use it his edition has many imperfections. The edition of J. P. Mignes (Paris, 1860) is a union of

Bekker's text with Schott's translation. In 1836, at Milan, there was published an Italian translation in two volumes by Guiseppe Compagnoni, of certain portions of the *Bibliothèque*.

Concluding Dr. Martini's painstaking and valuable volume are 8 photo-gravures exemplifying the MSS.

I have received from Professor A. Elter, of Bonn, the gratifying news that he has been at work for some time on a new text-edition of the *Bibliothèque*. Owing to the great length and difficulties of the task, however, some years probably must yet elapse before its appearance.

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Der Trug des Nektanebos; Wandlungen eines Novellenstoffs. Von OTTO WEINREICH. Leipzig und Berlin: B. G. Teubner, 1911. Pp. x+164.

Das Märchen von Amor und Psyche bei Apuleius. Von R. REITZENSTEIN. Antrittsrede an der Universität Freiburg, gehalten am 22. Juni, 1911. Leipzig und Berlin: B. G. Teubner, 1912. Pp. 92.

These two essays are studies of Hellenistic *Novellen* and agree in finding oriental myths as the nucleus of the Greek narratives. Weinreich discriminates the Egyptian and Greek elements in the story of Nektanebos in the Alexander-romance: the basis is a *ἱερὸς λόγος*, about which gather mythological ideas and pertinent features of the Alexander-legend. Indian parallels are possibly due to the influence of the Hellenistic story, but he leaves open the possibility of spontaneous generation. He follows the same theme through other legends of those who *nomine divorum thalamos iniere pudicos*—the legend of Mundus and Paulina, of Tyrannos, of Skamandros and Kallirhoe, and the *Historia de Judaea filiam pro Messia pariente*. The free use of the motives of such stories is traced through the Middle Ages and the Renaissance into modern literature. The oriental use of the formula results usually in a fantastic romance; the occidental examples, on the contrary, are strongly realistic; the common element of both is hardly more than the formula.

Reitzenstein finds evidence, in the magical recipe known as "the sword of Dardanus," that elements of Apuleius' story, which many scholars have regarded as a blending of *Märchen* and allegory, were united in an oriental myth. These elements are Eros as boy and winged serpent, the magic palace, Psyche tortured by Eros and Aphrodite, Psyche and Eros united in love. The oriental myth, as myth, had already acquired features of the *Märchen*; in the myth, perhaps cosmogonical, Eros and Psyche were divinities; there may have been symbolism, but there was no allegory; Psyche is not the soul but an oriental deity translated as Psyche by Greek interpreters.